

LEXICAL AND SEMANTIC FEATURES OF IDIOMS IN MODERN ENGLISH AND UZBEK LANGUAGES

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Annotation: By comparing the transparency, phonetic qualities, and universality of idioms in English and Uzbek, the article illustrates the distinct yet parallel ways that idiomatic expressions function within these languages. Ultimately, this study demonstrates that idioms are not just linguistic expressions but cultural artifacts that preserve and communicate shared values, historical contexts, and social norms of their respective societies.

Key words: figurative language, non-literal meaning, cultural symbolism, linguistic comparison, cultural heritage, language and culture.

Introduction: Idioms are among the most colorful and complex expressions in language, capturing ideas, emotions, and cultural knowledge in concise, memorable phrases. They are unique linguistic forms that often defy direct translation due to their reliance on cultural, historical, and social references specific to each language. In both English and Uzbek, idioms play a significant role in daily communication, enriching conversations with metaphorical language that conveys meanings beyond literal interpretation. However, the lexical choices, underlying cultural symbols, and figurative meanings within idioms in these two languages reveal differences shaped by their respective societies. English idioms often carry connotations rooted in Western traditions, while Uzbek idioms reflect Central Asian values and customs, making each set of expressions distinct yet reflective of universal human experiences. This study aims to explore the lexical and semantic features of idioms in Modern English and Uzbek,

analyzing how these elements both bridge and distinguish these languages. By examining the fixed structures, metaphorical meanings, and cultural references within idioms, we gain insights into the shared and unique perspectives embedded in English and Uzbek linguistic traditions.

Literature analysis and methodology: Cultural connotations are another prominent feature of idioms in both languages. English idioms often reflect historical or cultural references rooted in British or American society. For example, the idiom "close but no cigar," meaning almost successful but ultimately falling short, originated from carnival games in the United States where cigars were once given as prizes. Such idioms encapsulate cultural history and societal values that are specific to English-speaking regions. Uzbek idioms, in contrast, often reflect Central Asian traditions, family structures, and values that emphasize respect for elders, hospitality, and collectivism. The Uzbek idiom "O'ynash o'lmas, toychi o'lmas" (literally "the matchmaker and musician do not die") implies that marriage and celebration are perennial aspects of life, underscoring the cultural significance of social gatherings and the role of family in Uzbek society. This idiom not only conveys the values associated with marriage but also reflects the cultural importance of traditional celebrations. Idioms in both languages display varying levels of transparency, with some being intuitive and others more obscure. In English, idioms like "on the same page," which suggests agreement or alignment, are fairly transparent, whereas phrases like "barking up the wrong tree" are less so and require a more nuanced understanding of English cultural references. Uzbek idioms also vary in transparency. Some expressions are straightforward and easily understood, while others require knowledge of local customs, traditions, or religious references for accurate interpretation. For instance, an Uzbek speaker might easily understand "ko'ngil ko'zi" (the eye of the heart, referring to insight or understanding), while an outsider may struggle to grasp the underlying metaphor.

Results: Phonetic appeal and rhythm are additional features that make idioms memorable and easy to recall in both languages. English idioms often utilize rhyme,

alliteration, or rhythmic patterns, as seen in phrases like "high and dry" or "fit as a fiddle." These phonetic qualities enhance the idiomatic expressions' appeal and make them easier to remember. Uzbek idioms may also use rhythmic structures or alliteration, such as "qizg'in qizish," which helps create an aesthetic appeal that resonates with native speakers. These phonetic elements are not just decorative but contribute to the idioms' overall impact, making them more engaging and reinforcing their place in spoken language.

Discussion: While certain idioms have cross-linguistic equivalents, many are specific to each culture. Universal themes, such as expressions of anger or joy, may be represented by idioms in both languages but differ in imagery or cultural references. For example, the English idiom "to add fuel to the fire" has a counterpart in Uzbek, "olovga moy sepmoq," which carries the same meaning and structure, underscoring the shared human experiences that transcend language. However, some idioms are unique to each culture and defy direct translation. The English idiom "pulling someone's leg" (meaning to tease someone) has no exact parallel in Uzbek, and similar challenges arise when attempting to translate culturally specific Uzbek idioms into English.

Conclusion: In conclusion, idioms in English and Uzbek serve as linguistic vessels for cultural, historical, and social values, capturing nuances that are unique to each language. While certain features, such as fixed structure and non-literal meanings, are consistent across both languages, the specific lexical choices and cultural references make each language's idioms distinct. English idioms reflect Western cultural references, historical contexts, and social customs, while Uzbek idioms capture the unique worldview and values of Central Asian society. This comparative analysis highlights how idioms function as cultural artifacts, offering insight into the worldview and traditions of the societies that create and sustain them. By examining these lexical and semantic features, we gain a deeper understanding of not only the language but also the cultural heritage and collective consciousness of the speakers who use these idioms.

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